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BY MEMBERS OF THE
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Front View of St. Michael's Church ,

CHARLESTON, (S. C.)

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THE
CHARLESTON GOSPEL MESSENGER,
AND
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VOL. XIX.

JULY 1842.

NO. 220.

FOR THE GOSPEL MESSENGER.

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ADDRESS,

Delivered May 4th, 1842, on the occasion of laying the Corner-Stone of St: John's Church, Jacksonville, East Florida, by the Rev. D. Brown, Missionary (at that place,) of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

*Brethren, friends and neighbors,—*It is supposed that to many persons here present, unacquainted with the past history of what is here doing by our Right Rev. Bishop of South-Carolina, in laying the Corner-Stone of an Episcopal Church, this event may seem an isolated or ultimate fact, independent of any apparent cause.

To others, not without some knowledge of our previous doings, it may seem that the means which have been put in motion, and on which they may have cast but an occasional and furtive glance, heedless of their nature and their force, were quite inadequate to this result—to some of us so transcendantly interesting.

For the information of these two classes, and to stir up the pure minds of the few, who are looking on with other eyes, and recognize in this joyous event a large portion of the visible reward of years of toil and privation, discouragement and sorrow, in obedience to the desire of our "Right Rev. Friend," though ill prepared, I will say a word for the occasion, on the forecasting shadows of this event, now lost in the certain pledge of the substance so long hoped for.

It was in December of 1833, when my first visit to this place was made. The superior Court was then, as now in session; and by the aid of some members and friends of our Church from abroad, her services were introduced with advantages not otherwise attainable; and they secured, as usual, the reverent attention of a congregation, a large majority of whom witnessed our public devotions, probably, for the first time. At a subsequent visit, not long thereafter, left almost to our own narrow resources, there was found difficulty and embarrassment in doing any thing like justice to the sublime, and solemn, and blessed things of our incomparable Liturgy. As far as able, to prevent an unfavorable impression, in my poor way, I attempted to explain our service; and to convey some notion of its never failing benign influence on a community that should embrace, and practically develope all its truthful beauties.

A small number acknowledged the claims of our ritual to primitive and apostolic origin, and loved and "held fast to its form of sound words:"—one only. But that one was of the devout sex, who were "last at the Cross and first at the Sepulchre." That one,—God be praised for all his mercies—still alive and with us, nor yet weary in well doing, comprised then our entire visible sacramental force. To her, allow me to say a word in passing. My friend, you are not still alone; and though "the little ONE" has not yet "become a thousand," we are bound to hope that our manifold increase may yet grow up to the fulness of that promised consummation.

Be that as it may please the Supreme Ruler of the Church, for us, this is a blessed day. Let us rejoice and be glad in it. But let us rejoice with trembling. We may have been preserved especially for this day. For, while with apparent little and uncertain aid, we were toiling and praying for this day of bright prospects for the Church, the dread enemy was mowing down our friends in every other portion of our land. Besides many devoted lay-members of our Zion gathered to their fathers; not one of the Clergy of our infant Diocese remains who were in the field with us at its organization. And while we have been spared, under God, in our feebleness to help on the coming of this day, your home of the dead has become populous. Infancy, and childhood, and youth, and manhood; with innocence, and beauty, and strength and talent, and hopes and aspirations, bright and confident for many happy and joyous years, we have been spared to follow to that their last earthly home. Let us then, my friend, and let all, be up and doing, lest the task now begun be left for others to finish.

To pursue our narrative:—In the spring of 1834, some gentlemen who had been favorably impressed by our services, were organized into a corporation by the title of "the Wardens and Vestrymen of St. John's Church, Jacksonville, East Florida." Thenceforward lay-reading, with an occasional clerical service, so kept up the face and form of our religion, as to prevent the Church from being forgotten by the community.

The raven horrors of a most demoralizing war had not been able wholly to destroy the early sown seed of the Church, and in the autumn of 1837, regular clerical services were entered upon, and the Court House allotted to our use, where our worship was respectably, and generally well attended, until a year and a half since, when the County authorities, for reasons to us unknown, withdrew from us the courtesy which had supplied us and them with a place of worship.

In the summer of 1840, a house of worship was erected professedly, as was understood for all denominations of Christians. When completed, however, it fell, of right and for good reasons, as I have been told, into the hands of the Baptists. In December of that year, after a protracted illness, I officiated for the first time in that house; and since then, by the courtesy of the respectable society to whom it belongs, I have occupied the house, as here believed, on more occasions than any other individual. For which services, if any supposed compensation has been made by the people, it is hoped the courtesy of our Baptist friends has not gone altogether unrewarded.

Never having had a place of worship but as tenants at will, from that and other like causes, we have suffered many hurtful inconveniences,

and endured mortifications numberless. Disasters and distresses have over spread the country; and in their glooms and horrors have been reflected upon the towns. Our's has not escaped. Yet that good being, who does not willingly afflict even the guilty, in the midst of his judgments has graciously remembered mercy. The inevitable tendency of war has not been allowed to rise into full effect, to overwhelm us quite with moral depravity and corruption; as this day's doings so happily demonstrates.

The Church has now troops of friends zealously affected in her good cause; and they are cheered on by the grateful circumstance, that a chief minister of the Church, a successor of the holy Apostles and of their own order, has come among us to counsel, confirm and strengthen us. In even his sober and impartial opinion, if we have the will, we may find the way, God helping us, to erect a house in which to worship as approved by our taste, and required and sanctioned by our religion.

Have we the will? From the instance on which we stand; a large and beautiful site for a temple of the living God, a house set on a hill that cannot be hid; with the liberal promises and pledges of farther aid from the same and other quarters, and from the general good feeling towards us, who have none other than good feelings towards others, there remains no doubt that we have the will to build up the Church of God, that with his ever ready help, shall find the way to do it. And that it will be done, I congratulate all the friends of good order, and of social and individual improvement. They need not to be told that order and decency, and true refinement, are better and more surely promoted by religion, than by all the direct means that have ever been applied to the melioration of human hearts and human manners.

To all who wish our race to become better and happier, I would say with congratulation, here is to be erected a school edifice, in which the pupils are to be unceasingly taught lessons of good will and of good deeds:—nay, that the ultimate lesson of all its lessons, is to be, “Glory to God in the highest, and on earth peace, good will towards men.”

In a particular manner, to the friends and votaries of religion, pure and undefiled before God and the Father, I would offer my hearty congratulations, that another citadel for the defence of the gospel, the cause of your heart's love is about to arise. Let your blessings, and prayers, and benefactions, accompany and help on the pious work.

And to you, especially, Right Rev. Father in God, I am rejoiced and most happy to offer my ardent congratulations; that this long desired event is honored and blessed by your presence and sacred office. Besides that the grateful circumstance is full of good omen to the Church, it may truly be said, that your coming among us at this auspicious period, conferring an apostolical rite on so goodly a number of our Lord's disciples in this remote corner of his Zion, by which they are bound to him forever; dispensing to us other means of grace and edification, with the sanction of the high spiritual authority of your office, have so encouraged our spirits, that the event now being celebrated, and distinguished by this crowning act of your apostolic visitation, has been warmed into being by your self-denying beneficence, in leaving a beloved family, and a great and glorious charge, the care of all the Churches, in your extended field of labor, to bring to this neglected region, the

blessing which the great Apostle of the Gentiles went through the ancient Syria and Celicia to confer on the early Churches ; some of which still remain as witnesses of the Apostolic character of our own.

At the very least, Right Rev. Sir, and most truly may it be said, as felt here to-day by other hearts than this,—the cup of this blessing was not full, until you came among us, and laid upon it the hand of your benediction. It then overflowed in blessings upon us. And may our hearts be always ready to overflow in grateful thankfulness for the kindnesses and benefits which we have received at your hands.

In God's grace we trust that we shall not cease to endeavor to make you an acceptable return, by persevering in the well doing to which you have given this impulse.

We have now a further and final boon to ask :—your prayers to the glorified head of the Church, that what we may be allowed to do, shall ever redound to his glory, who is the great shepherd and Bishop of souls, himself the chief Corner-Stone of the Church, against which the powers of earth and hell shall not prevail.



FOR THE GOSPEL MESSENGER.

ADDRESS, ON THE SAME OCCASION, OF THE BISHOP.

This is an interesting occasion—peculiarly so to the Christian, and it ought to be to every one, not only because every one ought to be a Christian, but because a Church is a benefit to the community in which it exists, and indeed, by the principles it inculcates, and the prayers it offers, to the world of mankind.

We have met to lay the foundation of a house for God. Will God indeed dwell on the earth, this miserable and wicked earth ? Amazing condescension, that he should say "this is none other than the house of God. This is the house in which it pleaseth me to dwell—my eyes and my heart shall be here continually. Where two or three are gathered together in thy name, there am I in the midst of them." "I believe, (we say in our Creed,) in the Communion of Saints"—that is, that God has a communion or fellowship with his people. It is had especially in his Holy Temple, and at the Altar erected in it. Glorious, delightful, heaven preparing privilege ! What motive to build a Church could be proposed to your zeal and liberality, if this of holding communion with matchless greatness, and goodness, and holiness, could not affect you !

Here, you are providing for yourselves, and your children and friends, the consolation, and joy, and improvement of Christian worship, and instruction. In the day of sorrow, you can come here to your great and endless comfort—and when disappointed and satiated by the best enjoyments which earth can bestow, you will find here such pure satisfaction as she could not give. This is none other but the gate of heaven. Use it faithfully, and you will find it indeed a school, preparing you for the happy eternity, which our Lord Jesus Christ hath opened to all believers—making you meet partakers of the inheritance of the Saints in glory.

But a Church is a blessing, a great blessing even to those who are not Christians. He who goes to it, merely to pass time may remain to

* See in the Gospel Messenger for May, p. 52, some account of the Nestorian Church.

pray—may have his conscience touched to his soul's recovery—may be snatched by this instrumentality, as a brand from the burning. He who never goes may be *moved* by the very *spectacle* of a Church and the people thronging to it. The spire may remind him, there is a world beyond the skies. The grave yard, that “after death, cometh the judgment”—the whole scene, on the Lord's day—the open Church—the people moving to it—the melody within it, that there is a business, which he has neglected—that worldly business, which can benefit only the short lived body, is not to be named for importance in comparison with that business which concerns the never dying soul. My brother hast thou a proper care for thy soul?

Even the thoughtless multitude—the unreflecting mass—the entirely absorbed by the occupations of time and sense—who would pass the Church scarcely noticing it—and never thinking, that it is God's house—that it is *not* to shelter the body—but to benefit the soul—even to such persons, the careless and the sensual—a Church is a great blessing. Here prayer is made for all sorts and conditions of men—for all Jews, Turks, Infidels and Heretics, that God would bring them to a better mind—bring them from the road to hell into the fold of the great shepherd—into the way of peace and salvation. The effectual fervent prayer even of one righteous man availeth much. The prayer of God's people offered up Sunday after Sunday, and every time the Holy Temple is opened for worship cannot but be a blessing to the community, and to all for whom intercession is made. Sodom would have been saved had there been a congregation of only a few pious members to pray for her pardon.

These are obvious remarks. Your own minds will suggest the many and great advantages of the holy purpose, which you have this day commenced. May he, from whom do proceed all holy desires, good counsels and just works, direct and bless you in this good work, and bring it to a happy consummation. The care, the toil, the self-denial, which this undertaking may cost you, will give you a thousand times more satisfaction than if they were spent on any other concern. What you bestow on some other purpose may prove a cause of regret or remorse—but works of charity—charity for the soul---of piety---of love to him, who first loved and hath so loved you, who spared not his own son, to save you from everlasting destruction---works dictated by gratitude to God, to whom you are indebted for all that you have, and are, and hope for---such works can bear to be reflected on. Your children will honor and bless your memories for having founded this Church, God will appreciate your proceeding. He who can reward, and does reward largely, will more than recompense you in time, and in eternity. Amen.



FOR THE GOSPEL MESSENGER.

The Address at the annual celebration on Whit-Tuesday, 1842, of the Protestant Episcopal Sunday Schools in Charleston, by the Rev. F. D. Shindler, Deacon, and Missionary to Spartanburgh District, delivered in St. Philip's Church.

My Dear Children,—I am extremely glad that I have it in my power to say a few words to you at this time. I shall speak very plain, in order

that the youngest of you may know exactly what I mean. Some of you can understand the sermons which are preached every Sunday at Church; and if there were none here but those of you, who are the largest, I would not be at so much pains, to speak as plainly as I shall. But you see if I speak to all in language which the youngest may easily understand, why the largest will understand me better; but if I use hard words, the largest of you would know my meaning, but the rest would not.

I hope there are very few of you who do not like to go to Sunday school. If I did not know there are silly boys and girls all over the world, I should believe that every one of you is glad to go every Sunday to school, to learn there your duty to God, yourselves, and to the Church. I hope there are not many, who would rather spend the blessed Lord's day in pleasure and in sin, than in learning those holy truths of the gospel, which will make us, after death, angels in heaven. If there are any boys or girls, who get tired of Sunday school, and come only because their parents oblige them to it, I say they are not only very silly, but very wicked. If they come but seldom; if they make any little trifles an excuse for not going; or if they do not study their lessons properly, both before they come, and at school, they are no better. Such children do not think of their loss; they will not remember that the time spent in Sunday school, and at Church, is the best, of all their time. That what they learn there, is better than all they can possibly learn any where else; I will tell you the reason why:—

What you learn in the week is only to make you fit for this world, which is all very well, and I know that the most industrious scholars at the day school, will also be the most industrious at the Sunday school. A boy who is idle all the week, cannot shake off his bad habit on Sunday, but it will stick to him; it will stick to him not only on Sunday, but when he grows up to be a man, for an idle boy will seldom make a good and useful man. Your parents are all anxious about this very thing; when they see you industrious, trying by all means to learn your lessons, they cannot help thinking of a saying of a wise King of Israel, that such children will be an honor to them when they are grown old; and when if they can take no pleasure in their children, they can take it in nothing else.

Why is it that your parents labor for you all day long, to get for you decent clothes, to give you good food, and pay away large sums of money, to have you taught useful knowledge? It is because they love you, there is no other reason than this; it is natural for parents to love their children, and it is natural for children to love their parents; and I am sure if there be a child here so unnatural as not to love his parents, such a child must be hated by God, himself, and by every good man in the world. But if children do love their parents, they will have gratitude; they will try to meet the wishes of their parents, and what do you suppose those wishes are? Do you think they want you to learn trades, to be lawyers and doctors, that you may make large sums of money and give it to them—or, that you should get ships, and sail away to foreign lands, and bring home to them the fruits, and gold and silver, and precious stones which are found there, and which so many people like to have. Why certainly when a good son grows up to be a man, he will

be as kind to his parent in their old age, as the parents were to him when he was a little child. But this is not the reason why your fathers and mothers take so much pains with your education—it is to make you useful men and women—useful in this world, and fit for the next—that you may become good citizens, and sincere Christians. For if you are these, you need not fear any thing in this world; and what is better, you need not fear any thing in the next.

But if you are not, you take the most certain way to make yourselves wretched and your parents too. You have all heard of rich men, who lose their money and houses, and then become suddenly poor. If these persons have not a great deal of pure sincere religion, they cannot but be very miserable, when they see all their money lost in a bank, or their houses burnt in a fire, or their ships sunk in the sea. They have no longer the comforts of this world, which before gave them delight; and a good many others, wicked men, very wicked men, will be glad to see them in disgrace;---and I say unless these persons have a great deal of very pure religion, when they lose all their property, they mast become wretched. But there is another way to make your parents more wretched than by taking away their property; you know what sorrow it would give you to be turned out of the houses you live in, to wander about until you find another; but this sorrow would be nothing to that sorrow, which a good parent feels who has a bad child; a child who, notwithstanding all the care and pains taken to educate him properly, and to persuade him to be a true follower, and scholar of Jesus Christ, turns out a vicious and bad man. Such vicious children bring down the gray hairs of their parents with sorrow to the grave. Let me beseech you then to learn the law of your mother, which is the law of God, for the Bible says it shall be an ornament of grace about your necks.

Since, our earthly parents, who are only the fathers and mothers of our bodies, have so much anxiety for their children, how much more anxiety has our Heavenly Father, who is the father of our Spirits; and what a bad son is to a good earthly father, all, whether children or grown up people, are to God. God moves all our hearts; he knows they are wicked; no darkness is black enough to hide us from his sight, and no wall strong enough, behind which we may flee to hide us from his wrath. We learn from the beautiful parable of the prodigal son, that our Father in heaven, is very much grieved to see us wicked; and that he and all the holy angels in heaven, rejoice to see us repent of our sins, and beg of Christ to forgive us our sins for Christ's sake.

I said before that the knowledge you get in Sunday schools is the most useful you can possibly have.

In the day school you learn grammar, a thing very necessary to be known, in order that you may speak correctly the language of men; but those who learn their Bibles well, in some sense learn the language of Angles---not the words that angels use, but that which is better; by the careful and prayerful reading of the Bible, the Holy Ghost teaches us to love God; to love our neighbors; to love Christ and all good beings, wherever they may be in God's world, and in this way when real Christians die, and go to heaven, they do not feel themselves strangers, but feel themselves at home; for good men in this world are like the angels in many things, and when they go where angels are, they will be

like them in all things. Why? because the angels spend their time in nothing else than in trying to be useful, and this is what good men and women do. You must not think like some, that when we go to heaven we shall no longer be useful, that we shall have nothing to do. No God sends his holy angels into this world, though it is a very bad world; so bad that it must always make them sorry to see men so wicked; still God sends them, and they come willingly, to help good men in being useful to themselves and others, by keeping them out of danger—by driving away their enemies, and by ministering unto them as they did to Christ, when his strength was about giving way. Now, when we become Saints triumphant, that means, Saints who have gained the victory over death, over the world, sin and the devil, we shall be like them, not idle in heaven, but useful and industrious—this will help you to know the meaning of an expression in the Creed, which says “I believe in the communion of Saints.” It is because the Saints of all ages love each other, as soon as they find each other out, that there is said to be communion among them.

At the day school you learn geography; you learn the name of every county; of every river; what religion the people have; whether they are savage or civilized. You see that in many countries, large countries, they do not know the way to heaven; they do not know that Christ is our Redeemer; that he died on a Cross for their souls and ours. Some of these people are very savage indeed; in one country, I ought rather to say in many, people instead of sending their children to a Sunday school, in order that they may learn what their duty is, take some of them and lay them on the bank of a river, as a present or sacrifice, to a wicked demon or devil, which they suppose lives in the waters of their river. These children are left to perish with hunger, or to be devoured by large crocodiles, an animal much like an alligator, only a great deal larger and fiercer. At another place they believe the sharks, those dreadful monsters, that go like lightning through the waters to eat up every animal they can find, are either God's, or are sent by some God to punish them for their sins—now I have heard of a missionary who was travelling in that country, who fell out of a boat into the midst of a number of these terrible monsters; the good providence of God carried him safe through them; at which the people who lived there, immediately took him for the God of the sharks, or a friend of that God. They did not suppose any man could ever be so long exposed to this danger from the sharks without being devoured—the missionary saw them wandering, and tried to explain to them that there is but one true God, and that there is no God's of sharks, and rivers, and seas, except the God you read of in Scripture. But they would not believe what he said, and turn from their follies to serve the living God, but away they went, and took a little girl eight years old and beat her almost to death, because they thought the God of that river would be pleased with their cruelty, and so send away the sharks. They intended to throw her into the river, where of course the sharks would soon devour her; but the missionary persuaded them not to do it, by telling them there was no God, who could be pleased with such cruelty. She was not thrown into the river, though those foolish and wicked people wished to do so, but she died the next day of her wounds.

You think it very strange, that any people could be so wicked and foolish as to think their God could be pleased with cruelty. But there have been many people in the world just as bad; we would be as foolish, had not the providence of God sent us the Bible to teach us that he is a God of love; that we must serve him with works of charity, and prayer, in that state of life to which God has called us. This is the reason why people, who live in Christian countries are said to be elected, or predestinated to life:—God has caused the Bible to be read and explained, and his Church to be established; his ministers to pray, and preach, and baptize; calling upon all, young and old, to repent. Thus you are called, or I may say, you are predestinated; but you will not go to heaven unless you strive hard—unless you pray to God's Holy Spirit for his grace, which means help from God, to make you true disciples to the Lord Jesus Christ. Those poor heathen that I told you of may strive ever so much, they cannot find the way, unless God in mercy send them a missionary—for they have not been called—they are not elected to be members of the Church of Christ. You are elected—you have been baptized into Christ, not that you will, even against your wills, go to heaven, as I have heard that some people say of the elect; but only by living a life of faith and good works, as our Saviour Christ every where teaches in the Scripture. You have been baptized unto Christ; you are thus made members of his Church; and you are, therefore, expected both by Christ and his Church, to live Godly, sober, and pious lives—otherwise you disgrace your profession, which is to follow Christ in all things.

Now you know when men become ministers of the Gospel, they are set apart for that office by the Bishop, when they make a solemn promise to God, in the sight of the Church, to live pious Godly lives; and so far as they are able, to promote the glory of God on earth. Suppose a minister instead of keeping his promise, were to act the part of an unbeliever—he might tell a lie, or cheat somebody; or, instead of preaching and praying on Sunday, should go to some place of pleasure, and, perhaps, get drunk; you would be disgusted with a man as wicked as he is, and would all say he is not fit to be a minister; and that he should be turned out of his holy office, as a disgrace to the Church, and a stumbling block, and so he would be turned out just as soon as his wickedness should be discovered. Now when you were baptized, you made a solemn promise, profession and vow to God, in the sight of his Church, to renounce the devil and all his works, the vain pomps and vanities of this wicked world, and that you would not follow, nor be led by them; and all this was as it were sanctioned, and sealed by making the sign of the cross upon your forehead, in token that you must not be ashamed to confess the faith of Christ crucified, but manfully to fight under his banner against sin, the world, and the devil; and continue Christ's faithful soldier and servant unto your life's end. Now you could not possibly make to God a more solemn, reasonable, and necessary promise than this:—solemn, because the Holy Spirit of God was present at your baptism; to sanction in heaven, what was done on earth; reasonable, because God would have it so; and necessary, because if we are ashamed to confess Christ before men, he will be ashamed of us.

when in the day of judgment, he shall send his holy angels to collect in one assembly all his faithful disciples—I say he would be ashamed to have one wicked person among them. You would all think the minister very bad whom I have supposed to have broken his vows—now I question whether you have ever thought properly, that your baptism, by which you promised to be the soldier and servant of Christ, until your life's end makes your sins as disgraceful in the sight of God, and in the sight of Christ, and of the true sons and daughters of his Church, as the ordination of a minister makes his.

I know you all love the Church; and you would feel disgraced to find its ministers betraying what you call the honor of the Church; its respectability in the sight of men, and so it would be with any body of men or boys—as a fire company or muster. But the true members of the Church, love it because we believe it is the Church of Christ; because he loves it, we wish the honor of God, we do not so much care for the honor of men; and so when we see the young members of the Church like you, forgetting your profession; forgetting your God; your baptism; we are grieved; for some will say you ought not to have been baptized, unless you live more like Christians. And though you have not been confirmed, and do not take the sacrament, that does not make you one jot the less members of the Church. The most pleasant, the most agreeable sight in the world, I may say the most holy sight in the world, would be to see as many children as are here met, all in deed and truth followers of Christ—I do not mean only in name, and in say so, but in the heart, and in the life; such as was Samuel, so obedient to the will of God; so devout and sincere in the worship of God; that from his earliest years, he was thought fit to be always in the Tabernacle, which was a kind of Church to assist the priest in the holy service. Such was Timothy, who afterwards became a Bishop, the friend of St. Paul, and was early taught the sacred Scriptures, which St. Paul says were able to save the souls of men, and they are yet. You see then why so much pains is taken to teach you the Scriptures, because they can make you wise unto salvation.

You see also how much you owe to those kind teachers, who give themselves to your instruction; they get no reward for doing so in this world; they do not wish any, except that you be very careful to learn your lessons, and not to forget them. But as Mary, the mother of our Lord, is said to have kept the sayings of the angel in her heart, so ought you to keep what you learn at Sunday school. Indeed the words you learn from them are not the words of an angel, but the words of God. Above all, do not be like the careless hearers in the gospel, who suffered the words of Christ himself to be corrupted by the follies and cares of this world; but let them be what Christ intended them to be, a well of water springing up into eternal life.

It would indeed be a blessed sight to think that all of you were real sincere Christians; for you know that those, who are now ministers of Christ, and Sunday school teachers, and zealous industrious laymen, who are merchants, and lawyers, and planters, and tradesmen, must die; and by the providence of God, you must take their place, and follow all their different occupations—and now that you are young, you

ought to try to prepare yourselves for them, by learning to practise all those good lessons of Christ which are written in the Bible.

I have, therefore, addressed myself principally to the younger part of the scholars, now I intend to say a few words to those who are a little further advanced in years, but who have not yet left off going to Sunday school. I know not how it has come to pass, but I know for certain that it is true; that young people, after they arrive at 12 or 13 years, think it no longer incumbent upon them to go to a Sunday school. Shall I say they are ashamed to be seen there—yes, I am afraid it is true that they are ashamed. Ashamed of what? Are they ashamed of the knowledge they learn! Ashamed of the religion which is there taught! Ashamed of the Bible, God's blessed revelation of himself to wicked man; or, is it a truant disposition to be idle that induces you to be absent, to leave off going to school entirely, I am afraid this is the case. Remember my young friends, that the Bible, after all, contains the best knowledge that poor mortal men can possess in this world; yea, and in the next; and that if you live to be three score and ten years old, you will have enough to learn; and, perhaps, too little time to attend to it. The very same truths which our Saviour taught his disciples, who were grown up men, are now taught to you in the Sunday school. We have theological seminaries, where are young men much older than you, 20, 25 and 30 years of age—who there spend their time in studying according to a much more laborious process—in the Greek, Latin, and Hebrew languages the Holy Scriptures, in order that they may be thoroughly furnished for the work of the ministry, and the edification of the Church of Christ. It is true that you do not now see the necessity of knowing so much of Scripture, but when you become men and women, unless you convert yourselves into the merest slaves of the world, you will find that divine knowledge to be your best possession, and every deficiency of it, the chief thing to be lamented.

But be not satisfied only with a knowledge of Scripture, but determine, with God's grace preventing and helping you, to obey the dying injunction of the Holy David to the wisest of men. Solomon, my son, remember thou thy Creator in the days of thy youth; if thou seek him early, he will be found of thee; but if thou forsake him, he will cast thee off forever.

I have now to communicate to you a very melancholy circumstance—it is the death of a young man, who will be buried in the Church-yard immediately after you are dismissed. Many of you have known him; you have seen him discharging in a faithful way the office of Sunday school librarian in St. Philip's Church—but you will know him no more; you will see him no more, until the morning of the resurrection, when you, and I, and he, will all meet together to be judged by Christ. Last Thursday this young man was well, in robust health; of great promise, as much so as any here present; but he comes here to day not to meet you; to rejoice in the solemnities of your anniversary, and then return with you cheerfully to his home:—he comes into this Church the last time, to bear a principal part in the solemnities of death, but never more will he return. He has paid the debt which all men must pay.

Among the rest, his body is to be committed presently to the silent gloom, the grave, and his spirit is already returned to God. We too must follow, though we are young, and cheerful, full of spirits, and rejoice in our youth; we must prepare for death and follow him. We may be called away suddenly, without notice; we have good hope that he was prepared for death; and though he died young, yet to the true Christian, oh what gain it is to die. His friends must be sorry, though they believe him to have fallen asleep in the Lord. And though he was a stranger to me, yet I have heard all speak so well of him, that his friends cannot help being grieved at his loss; yet it is a blessed thing to die. It is a blessed thing to be with God, with Christ, with angels, and the souls of the faithful who are asleep in the Lord—for these are holy just and true.

REMARKS MADE IN CONVENTION.

By the Rev. Thos. John Young, M. A.

(Concluded from page 80.)

Who then are the Clergy? and who are the Laity of the Church? This last question, however important in itself, is foreign to the subject immediately before us, and therefore, passing it by, I confine myself to the question, who are the Clergy of the Diocese of South-Carolina? Without much fear of contradiction, I might reply, *all those who having been lawfully ordained by a Bishop of the Episcopal Church, and being canonically connected with the Diocese, are not under sentence of suspension or degradation.* They are set apart and distinguished as the Lord's special inheritance;* and "once a Clergyman always a Clergyman" is a maxim of the Church. But the proposed amendment calls upon me to take lower ground, and only lay in a claim for the Missionaries and Chaplains in public institutions. And who can doubt that these form part of the Clergy? Have they not been set apart by Episcopal ordination? Are they not engaged in all the duties of the Clergy? Do they not preach the word, administer the sacraments, and perform all those offices which pertain to their order? Assuredly they do. And hence, having been engaged in these duties, they are, by the XIXth Canon of the General Convention of 1832, considered as entitled to the Priesthood, having discharged the office of a Deacon well.† But why multiply proofs on so plain a point. In the very section which it is proposed to amend, we give them the title, and so esteem them of the order of the Clergy *that we will not allow them a seat in this House as Lay-Delegates.*

* "Κληρος Græcè, sors Latinè appellatur; propterea vocantur Clerici, vel quia de sorte sunt Domini, vel quia ipse Dominus sors, id est, pars Clericorum est." Hieron. Ep. 2, ad Nepot.

† By that Canon Ministers engaged with "some Church, Parish or Congregation;" "Missionaries under the Ecclesiastical authority of the Diocese to which he belongs, or in the employment of some Missionary Society recognized by the General Convention;" and *Professors, Tutors, and Instructors* of youth in some College, Academy, or other seminary of learning duly incorporated, are considered as exercising the proper office of the Ministry, and therefore entitled to the Priesthood. See that Canon.

All that has been already said, Mr. President, may appear to some of my brethren, to whom the subject is familiar, almost a waste of time—an attempt to prove that which is self-evident and requires no proof. By others, however, and especially by our brethren of the Laity, whose numerous other avocations lead them away from the study of such subjects, the testimony collected, will not, I trust, be deemed unimportant or uninteresting.

Let me now endeavour to apply to the case before us some of the principles which have been established.

The maxims of antiquity and the fundamental articles of the Church in this country lay down the principle that "*they who are to be affected by laws have a right, either personally or by their representatives, to a voice in making them.*" This is also a fundamental principle of our Civil Constitution. And here I would remark, without fear of contradiction from any who have thought at all on the subject, that Ecclesiastical law, not of Divine enactment, and Civil law are based on the same principles. I will go further, and say, that authority given by God himself is directed and limited in its exercise by the *principles* of the Civil Constitution.* Thus the superintending power of Bishops under an absolute, is a totally different thing from what it is under a limited monarchy, and this again differs from that under a Republican form of government. Hence the power of our Bishops in the government of the Church in these United States is like that of the President. Their assent is required to all laws made in General Convention. The power of a Bishop in this Diocese is assimilated to that of a Governor of the State. *In itself* the shadow of a shade; and, what it must be in a government like ours, a power of influence—personal and official influence. And why is this? The reason is plain. Men cannot act from two principles of government, and they who make laws for the country, make laws also for the Church. The same principles which prevail in the one, must ultimately do so in the other. Whatever may be the differing *theories* of Church and State government, they must, and will ultimately, in *practice*, find the same level. I might il-

* The fear has been expressed that this remark may be supposed, by some, to savour of Erastianism; and it has been suggested that it would be well to guard it against misinterpretation. Though not seeing how it can be so misunderstood, the speaker is not unwilling to guard it to the fullest extent. Had it been said that "authority given by God Himself was directed and limited in its exercise by the *Civil Constitution*," this would not only have savoured of, but have been of the essence of the errors of Erasmus—erecting above the Church a power extraneous to it, and consequently taking from it the power of making its own laws. Care, however, was taken not only by giving emphasis to the word "*principles*," but by the illustrations used and the reasons assigned, to show that this could not have been in the mind of the speaker. He had no thought of elevating, in *Church matters*, the Civil over the Ecclesiastical power. The idea meant to be conveyed was simply this: That let men imbibe or adopt *any* principles of government, and they will carry those principles into every body of which they form a part. As members of the Church, whether as Clergy or Laity, making laws for its government, the principles they entertain will pervade, give tone to, and manifestly appear in those laws.

That the members of the Church in this country exercise the right of directing and limiting in its application authority given by God Himself will be seen at once by a simple reference to the laws made concerning the ordination of the Clergy. The Great Head of the Church has given, as we think, the ordaining power to the Bishops; and yet the members of the Church, acting by their representatives in General Convention, direct and limit this authority; and in doing so, they bring to bear upon it the same principles which they carry with them in framing a Civil Constitu-

lustrate this by various instances† which suggest themselves to my mind, but am afraid of intruding, more than I deem absolutely my duty, on the time of the Convention.

To our brethren of the Laity, then, I would say; bring to bear upon this question the grand and distinguishing principle of your Civil Constitution, that "all affected by the laws should have a voice in making them," and I shall not appeal in vain to your sense of justice in behalf of our brethren, the Missionaries, &c. of the Diocese. To all who are present, both Clergy and Laity, I would say: Let us act upon the true, sound and wholesome *principles of the Church*, laying aside all objections which the fear of *influence* in its various shades and degrees may suggest, and the proposed amendment will receive our unanimous assent.

Both in our General and Diocesan Conventions, we make laws for all the Clergy of the Diocese. If they violate those laws, we make other laws for their trial, and condemnation, and punishment. And yet what voice have some of our Clergy in the enactment of those laws? What voice have our Missionaries, many of whom are able to say, with the Apostle, "in labors more abundant?" What voice have our Professors, Instructors of youth, infirm and disabled Clergy? None at all. Every *Layman* in the Church may, if he please, appear in this body by his representative, and make his voice to be heard, and, what is infinitely more valuable, cause his vote to be felt on all questions which may come before us. Shall we deny this right to a portion of the *Clergy*? We give the Missionaries, &c., it is true, a seat in this house, and we grant them the privilege of expressing their opinions in *debate*, but a *vote*, that mode of expressing an opinion which only is really valuable, we deny them. Hence it is, that so few of them take part in the business of this House, and that some of them have declared they have no business here, so long as they are deprived of the right of voting.

Is the 11d Article of the Constitution of the General Convention binding on *us*? By the first Article of our Constitution we declare that it is. What does that second Article say? "The Church in each Diocese shall be entitled to a representation of *both the Clergy and Laity*." Are the Clerical Deputies, whom we send to the General Convention,

tion. So also with the superintending power of Bishops. In absolute monarchies they exercise, to say the least, almost an absolute power over the Clergy. In limited monarchies this is in some degree restrained. In our own Church it is defined and kept within the limits of laws—laws based upon the general principles of government prevailing in our country. In one sentence—Ecclesiastical and Civil law must breathe the same spirit; one must catch the tone of the other. It cannot possibly be otherwise, unless we let a *foreign* Church make our laws for us; and even then, there would be no slight difficulty in enforcing them.

† A single instance will suffice to show the truth of the remark. A denomination of Christians in our country is so purely democratic in its government, that on all questions which come before them in their associated capacity, *every member* of the body, whether man, woman or child, (if that child be communicant,) is entitled to a vote. Now this clashes with a principle of the Civil Constitution, and which the members composing that Ecclesiastical body are in the habit of considering a sound principle of government, that women, minors and slaves are represented by or in their husbands, brothers, parents and masters, and that none but males who have attained the age of twenty-one years are entitled to vote. Hence we find, in most instances, their practice, whatever may be their theory, conforming to this principle of the Civil Constitution.

the representatives of *all the Clergy* of the Diocese? No, Sir! How can they be the representatives of those who have had no voice in their election—who have no vote in this house which chooses them? Are we, the Parochial Clergy, all the Clergy of the Diocese? None pretend this. The Deputies to the General Convention, under our present Constitution, are the representatives of the Parochial Clergy, and of none other. Is this according to the principles of sound Churchmanship, or, which is the same thing, the principles of justice? If, Mr. President, the authority of the Constitution of the General Convention be something above the Diocesan Constitution, (not in itself, but by conceded right,) it seems to me that our brethren, the Missionaries and others not now allowed a vote, may appear in this House, and holding this second Article in their hands, demand, our own Constitution to the contrary notwithstanding, to be permitted to vote for Deputies to the General Convention;* and, pointing to the principle running through the whole of that Constitution, claim, as “*rem liquidi juris*,” the privilege of suffrage on all questions, in which, as the Clergy of South-Carolina, they are as much interested as any of us here present.

Let us take another established principle of Ecclesiastical Polity: “He who is to preside over all should be chosen by all.” I have already shown how this principle was carried out in primitive times, in the choice of the Bishops and other Clergy. Have all the Clergy and Laity in this Diocese a voice in the election of their Bishop, and in the ordination of the other Clergy? All the *Laity* have, or may have, if they please: But not so, all the *Clergy*. The Laity and a portion of the Clergy elect the Bishop. The Laity and a portion of the Clergy choose the Standing Committee, through which body they give their consent to the ordination of the Clergy. But the Missionaries, &c., who are under the government of the Bishop,—who are equally interested with us in the ordination of the Clergy, have no voice in these matters. We treat them as if they had no interest in—as if they formed no part of the Church.

I appeal, Mr. President, to my brethren of the Convention and ask, is this just? Is it consistent with the principles of sound Churchmanship? Is it Christian? Is it doing to others as we would think we had a right to ask them to do to us, were we in their situation, and they in ours? For my own part, Sir, I can see no difference made in the word of God, and the primitive Church between Parochial and other Clergymen, and if my brethren of the Convention can only be persuaded to agree with me in this, though not generally sanguine of success in those things which I desire strongly, I shall have but little doubt of the passage of this amendment.

The testimony concerning the practice in other Dioceses in the United States was laid before you at the last Convention; it is only necessary, therefore to state here, that in most of the Dioceses, whose Constitutions I have had an opportunity of examining, Missionaries and other Clergymen are entitled to both a seat and vote.[†]

* “*Ab omnibus approbari debet, qui omnium vicem supplet.*”

[†] NEW-HAMPSHIRE, (Journal 1838,) Parochial Clergymen, Professors or Instructors, Missionaries, Chaplains in benevolent or other public institutions. Age, or infirm health, or temporary absence not to deprive of privilege.

MASSACHUSETTS, (Journal 1837,) Bishop; Assistant Bishop; Parochial Clergymen; President, Professor, Tutor or Instructor, performing Clerical functions; Missiona-

I considered fully, at the last Convention, the *objections* to giving the Missionaries, &c. a vote in this body. Most of them were objections arising from fears of certain *influences* to which these Clergymen might be subjected in giving their votes, either by the Bishop or others. I will not revert to these, except to make the general remark, that if we touch the question of personal influence at all, we shall be compelled to carry the principle through, and exclude all but Bishops from the power of making laws for the Church. We should, I am afraid, be compelled to exclude even them; for being but men, of like passions with ourselves, they too may be subjected to influences which might not be deemed salutary.

I will, however, notice one objection which, from not being understood, may have some effect on our brethren of the Laity. It has been said that, if this amendment be adopted, it will weaken the influence of the Laity, and give a preponderating influence to the Clergy. Let us, for a single moment, suppose that this would be the effect of giving the Missionaries, &c. a vote in Convention. If their claim be a *just* one, I am sure our brethren of the Laity would not allow this objection a feather's weight in the scale against justice. Their motto is "Fiat justitia, ruat cœlum."

But, sir, such will not—cannot be the effect. The principle engrafted into our Constitution giving the Clergy and Laity a *mutual check* on each other, will, under all circumstances, preserve to each order, its full and entire influence. The Laity can do nothing without the consent of the Clergy, and the Clergy can do nothing without the consent of the Laity. And this is in accordance with sound Churchmanship. Let us

ries; Chaplains in the army, navy, public, or benevolent institutions. Age, &c. not to deprive of privilege. Six months residence before voting.

RHODE ISLAND, (Journal 1835,) Parochial Ministers, Instructors, Missionaries.

CONNECTICUT, (Journal 1836,) the same as Rhode Island, and those prevented by age, &c. from exercising the Ministry.

NEW-YORK, (Journal 1834,) the same as Rhode Island, excepting that of Missionaries and Instructors, instead of "shall" it is said "may be members."

WESTERN NEW-YORK, (Journal 1839,) the same as New-York.

NEW-JERSEY, (Journal 1836,) instituted Rectors, Missionaries, formerly Rectors, Bishop, Assistant Bishop.

DELAWARE, (Journal 1837,) the same as Rhode Island, and Bishop and Assistant Bishop.

PENNSYLVANIA, (Journal 1839,) same as Massachusetts, excepting that the Chaplains of public and benevolent institutions are not mentioned. Provision twelve months' residence.

VIRGINIA, (Journal 1837,) Parochial Ministers, Professors Theological Seminary, Missionaries, those prevented by age and infirmity from exercising the Ministry.

GEORGIA, (Journal 1836,) all Clergymen statedly officiating in the State.

ALABAMA, (Journal 1840,) Clergymen officiating to any Congregation at stated periods, Instructors.

LOUISIANA, (Journal 1835,) every Clergyman residing in the State.

TENNESSEE, (Journal 1839,) all Clergymen, whether Pastors, or Instructors of youth.

KENTUCKY, (Journal 1836,) every officiating Clergyman. A Canon declares Presidents and Professors to be Parochial Ministers.

OHIO, (Journal 1838,) the same as Connecticut. Provision six months' residence.

INDIANA, (Journal 1838,) the same as Rhode Island.

ILLINOIS, (Journal 1838) the same as Connecticut.

MICHIGAN, (Journal 1835,) the same as Connecticut, Bishop and Assistant Bishop.

FLORIDA, (Journal 1839,) the same as Rhode Island, and Chaplains in the Army and Navy.

take a single, and to make it still more striking, an extreme case. Let us suppose that at some meeting of the Convention there should be present only three Laymen, and with them five hundred, or, if you please, one thousand Clergymen; and that, by the Constitution, this should be an allowed quorum for the transaction of business.* An important subject is brought before us; say, for instance, a law for excluding all but Communicants from this House. Let us suppose that the one thousand Clergymen are unanimously and strenuously in favor of this law. The vote by orders is called for, and the one thousand Clergymen, and one Layman vote in the affirmative. Two Laymen vote in the negative. There are one thousand and one against two; and yet the two are enabled to defeat the whole measure; for *unless the two orders agree, there can be no law adopted.* Are not the rights of the Laity thus preserved inviolate? Is not their influence untouched; however enlarged one body may be, and however diminished the other?

We have a striking illustration of this in our Civil government. The House of Representatives of the Congress of these United States is a large body. The Senate is a small one. Enlarge the Senate; its influence is not extended a hair's breadth. Diminish the House of Representatives; its influence remains unchanged.

What can the Clergy (increase their number even to an unlimited extent,) do in this House without the consent of the Laity? Nothing, Sir, absolutely nothing. They cannot elect a Bishop; they cannot choose a Standing Committee; they cannot appoint Deputies to the General Convention; they cannot even make laws for their own trial, unless the Laity unite with them. Where then is there a shadow of danger? Where is the remotest possibility of weakening, in the slightest degree, the influence of the Laity, by giving the Missionaries, &c. a vote in this body? For one, Mr. President, I would not interfere, in any way, with their rights and influence in the government of the Church; an influence, which, I am convinced, God has given them. But whilst I would contend as strongly for their rights as any one of their own order, I would entreat them to respect the rights of their brethren of the Clergy. To us, the Parochial Clergy, they have granted all that we ought, in justice, to ask for ourselves. Why make a distinction, when the Church,—when He who is the Head of the Church has made none? Knowing, as I do, the high and generous character of the Laity of South-Carolina, I cannot but indulge the hope that their vote will be with us on this amendment. Taught, as we all are, to respect the maxims and practice of antiquity, I trust our decision to-day will proclaim, with the Nicene Fathers:

“Τα αρχαιᾶ εθη κρατεῖτω.”
Let the old customs prevail.

Apologizing again for encroaching on the time of the Convention, and thanking them for the patience with which they have borne with me, I leave the subject to their generosity and sense of justice.†

*I have supposed an extreme case. By our present Constitution there must be Lay Representatives of ten (10) Churches.

†The amendment was ably advocated by the Rev. Mr. Gallagher, and Edward M^c. Crady, Esq., and adopted by a large majority.

NOTICES OF NEW PUBLICATIONS.

An Exposition of the Creed, by John Pearson, D. D., late Lord Bishop of Chester; revised by W. S. Dobson. New-York, D. Appleton & Co. 1842.—This is one of the books recommended to candidates for holy orders in "the course of studies," set forth by our Bishops. It is a well known standard work, of the Anglo-Catholic Church, and no treatise of systematic Divinity has higher, if it has as high reputation. Every Layman, as well as Clergyman, who desires to know how the principles of Christian faith, as laid down in the Apostle's creed, can be triumphantly vindicated, and impressively expounded and enforced, ought not merely to read, but to study it, and to have it in his library to be often consulted. We recollect well the joy which a very intelligent and pious Layman expressed in his last days, on the occasion of having lately read this edifying book. We rejoice that it has by a republication in our country been brought more into notice, and more accessible to the religious public. He who has Pearson on the Creed—Secker on the Catechism, (which contains an exposition of the Lord's Prayer and the Ten Commandments,) Bishop Hobart on the Fasts and Festivals, and Bishop Brownell on the Book of Common Prayer, has a good religious library in a small compass.

Monthly Record of the Episcopal High School at Howard, near Alexandria, Virginia. May, 1842.—We have noticed with pleasure four numbers of this interesting Journal, a publication well adapted to promote the welfare of the excellently designed, and (we are happy to add,) successful institution for Christian education according to the principles and usages of our Church, founded about a year since in our sister Diocese of Virginia. The "Record," while it makes known the condition of the School to its friends, will furnish useful *practical* hints, as well as interesting information to all who are directly or indirectly concerned in similar schools, destined we trust to be more and more numerous, until each of the large congregations, (and an association of two or more of the smaller,) has each its own school, for the culture not of the physical and intellectual nature only, but of and chiefly the moral nature.

Bishop Doane's impressions of the Church of England.—This is the title of a publication containing "The Glorious Things of the City of God: the first Sermon in St. Mary's Church, Burlington, after a brief Pilgrimage to the Church of England," by the Right Rev. George Washington Doane, D. D., L. L. D., 1842, with copious Notes and Appendix, making together a pamphlet of 100 pages. It is a work which cannot fail to rejoice the hearts of all who love the Lord Jesus in sincerity, and the Church he has purchased with his blood. The connexion of the Church of England with the State, causes many to view all her operations through an icy medium. The present pamphlet gives us an indoor view of the English Church—is calculated to remove many of those prejudices natural to us born under republican institutions, and shows that the Church is not dependant for her prosperity on this or that kind

of temporal government, but is adapted to all the exigencies of man, and relies for her prosperity, under God, on the prayerfulness and zeal of her members and the ability and devotedness of her Clergy. In this respect the work before us gives a most cheering view of the Church of England. But besides the untiring energy of her Clergy in the ministration of the word, and of the Church in general, "in the immense exertions which are making every where, to supply her whole vast population with the means of grace," she shows herself "awake to her responsibilities and to her privileges," "in the anxious care with which she is devoting all her energies to *the religious education of her children*. I speak not merely of the catechetical and other parochial instruction, which is felt to the full measure of its value, and proportionately plied. I speak not now of the schools, and colleges, and universities, founded by ancient piety, and pregnant now, and teeming with, the very spirit of their founders; nurseries of men in Church or State, with minds well fitted for that highest service of a man, to which their hearts are dedicate, the service of the true and living God. I speak rather of the devotion of the highest energies, and of the most persevering patience, on the part of statesman and of prelates, and of the whole body of the Clergy and the Laity, to Christianize the education of the people, by bringing it, where God first placed it, in the Church. More than enough of such societies as that 'for the diffusion of useful knowledge,' so called, in express exclusion of all knowledge of the soul and God, have they already had. More than enough of plans of education by the government, professing to include the children of all who take the name of Christians; and, that they might do so, excluding Christianity altogether. The commission of the Saviour to the Apostles, to go, teach all nations, is understood and felt to have descended, through all ages, to their successors; and to include emphatically those who alone can properly and hopefully be taught, their infant children. And the devout determination is—and skill, and power, and wealth, and piety, are now enlisted, which give assurance of that blessing, which is itself success—that every child of England, no matter what his lot in life may be, shall have the privilege of being trained up, under Christian teachers, in a Christian school, with Christian prayers, 'in the nurture and admonition of the Lord.' The holy ambition of that great and understanding nation is, to realize the gracious, scriptural promise, 'all thy children shall be taught of the Lord.' The blessing thus, and only thus, shall certainly be theirs, 'great shall be the peace of thy children.'"

Another signal proof that the Lord is with her for good, is apparent "in the character of those who are now filling, or are rising up to fill, the highest places of honor and of power. The time was, and that not long ago, when among all the students of either university, there was scarcely one communicant; when a little knot of holy men, in either house of Parliament, that dared to 'profess and call themselves Christians,' must take their account in being pointed out, invidiously, as 'Saints.' Now, the spirit of the Universities, and most especially of Oxford, is a religious spirit. Men of unquestionable piety fill some of the highest places in the government. And there is a band of young men, in and out of Parliament, whose hearts God hath touched, increasing rapidly in number, and of the loftiest mark for talents, learning,

wealth, and rank, whose highest aim it is to serve, even in humblest place, the Church of God; and whose determination it is, in His great name and strength, to make her a praise and glory in the earth." * * "But some will surely think, that Oxford has, within it, elements, that must divide and rend the Church; and ask, in honest earnestness, is there not serious danger, from that controversy? Yes: just as much as from the breeze, that stirs the stagnant waters of the pool; or shakes, before their time, the dead leaves from the trees, upon the hill. I mean to say, without a word that can give just offence to any man, that, whatever is personal, and local, and occasional, in this question, (far less agitating in the Church of England, than you suppose,) is rapidly passing away. A year, or two, or three, will place it with the things that were, so far as its peculiarities are concerned. But, the appeal made, when wicked hands were laid upon the Church, to the principles of Churchmen; the assertion of the Church's character and rights, as independent of, and far above, the state; the summons to the ancient faith, the ancient discipline, the ancient worship; the impulse given, in every quarter of the Church, to ancient piety, and ancient holiness, and ancient charity,—these will remain, as blessings to mankind, when every name that has been mixed up in this strife of tongues shall be forgotten."

The Appendix contains various documents relative to Bishop Doane's late visit to the Church of England, and the proceedings of several public meetings that he attended while there, which are exceedingly interesting for the home view they give us of the English character, and the sympathy and love exhibited toward our own Church, that bond of peace, which makes us one in Christ Jesus.

SELECTIONS.

OUR THEOLOGICAL SEMINARY.

We hope the members of our Church in this Diocese, (and we trust also in all the Dioceses) will use this prayer statedly. The Seminary and Missions are but one interest, and the rearing up well qualified Clergyman is as important to the stability, as it is to the extension of the Church.

A PRAYER,

For the General Theological Seminary, used in the Daily Morning Service at the Chapel of the Institution.

Most gracious Father, who by thy blessed Son, our Saviour Jesus Christ, didst commission thy Holy Apostles, and through them, a succession of Pastors to the end of time, to proclaim to the world the knowledge of salvation through a Redeemer; we implore thy blessing on (this) the Seminary instituted with a view to the same ministry of the Gospel.

May the hearts and the hands of thy people be open with supplies for carrying the design into effect ! May the Trustees and Professors be endued with fidelity and wisdom ; and sustained by thy providence in the discharge of the duties respectively committed to them !

May the pupils be favored with health for the prosecution of their studies, and preserved by thy grace from all temptations to relaxation of industry in the pursuit of knowledge ! Strengthen in them the good desires which have been excited in them by the inspiration of the Holy Spirit, and impress on their minds a sense of the high origin, the salutary tendency, the awful duties and responsibilities, and the rich rewards of the Gospel ministry. Endue them with humility in the pursuit of truth, and with zeal and steadfastness in the profession of it. Preserve them from prejudices, and from whatever else may betray their understandings unto error, or their hearts unto sin. May they be useful in their generation, to the increase of thy glory, and the edification of thy Church ; and may they at last receive the commendation of faithful servants, from the great Shepherd and Bishop of Souls, thy Son Jesus Christ our Lord, in whose name, and through whose prevailing merits, we offer up these our imperfect prayers. *Amen.*

BISHOP POLK'S ADDRESS TO THE CONVENTION OF LOUISIANA, 1842.

Extracts from it.

The work we have to perform in the field assigned us, and which is intrusted chiefly to the clergy, has been plainly indicated.

We have had the Bible, as the written word of God, placed in our hands by those from whom we have received our commissions, and whom we recognize as Christ's ambassadors : and been charged to " dispense it faithfully." In doing this, we shall of course be compelled to obey the further injunction laid upon us at our ordination, to dispense with equal faithfulness those holy sacraments, revealed by that word as of divine institution, and of binding obligation on all the followers of Christ.

That branch of the Church Catholic to which we belong, has given us in her creeds, articles, homilies, and services, a brief, but comprehensive exposition of her views of the doctrines, she has commissioned us to teach. With these for our guides, referring us, as they all do, for their truth and authority, to " most certain warrant of holy Scripture," we cannot greatly err.

As ambassadors of Christ, we have been called by His spirit, and appointed to discharge a particular trust ;—to be co-workers with the Holy Ghost, in the extension and establishment of His kingdom upon earth.

Our business is to preach the " word of reconciliation ;"—to endeavor to establish in the minds and hearts of our hearers a sense of their ruin ; and point them to their remedy.

In accomplishing this, we cannot do better than to take for our guides, those first heralds of the cross, who, being the immediate subjects of the teaching of the founder of our faith, must be presumed to have incurred least risk of error ; and of whose preaching and teaching we have such abundant memorials in the pages of holy writ.

By referring to these, we cannot but observe in the writings of them all, especially in those of him who was the chief preacher among them, the importance attached to a few leading doctrines as cardinal points in the system. "Christ crucified" was the ever-recurring theme of their ministry. The expanding and following up of that one single principle, in all its legitimate details, comprised the burden of the ministry of the Apostle to the Gentiles. It was to Christ he referred perpetually, as the source and end of all his teaching; as the author and finisher of the faith he preached; the great sacrifice for sin; the "end of the law for righteousness to every one that believeth;"—and to whom he commended the trembling penitent, as to a friend, a refuge, and a Saviour.

We have then, in pursuance of the example of the Apostles, as the chief work of our ministry, to persuade men "to be found in Christ;" to be united to Him as the members to the body, as the branches to the vine; to be grafted into Him by faith; such faith as, being founded on a conviction of his ruin, compels the sinner to entertain humbling views of himself on the one hand, and elevates and magnifies Christ, in all his offices, on the other; as leads the spirit of the penitent captive, and subjects it, in its will and affections, to a submissive obedience to the law of Christ.

A faith, thus issuing in a devout desire to be conformed to the will of Christ, renders the believer teachable, and prompts him to a sincere and earnest diligence in seeking for the outward ordinances and appointments of his Lord's kingdom. This devolves upon us, the ministers of that kingdom, the responsibility and duty of guiding them in their inquiries: we have to point them to the door of admission into the visible fold; and it is our office, also, to admit them to a participation of its privileges; having taught them, it is our duty to baptize them, and to seal thereby unto them, the promises of forgiveness of sin, and adoption to be the sons of God by the Holy Ghost.

Becoming thus the children of God by faith in Christ, through the operation of the Holy Ghost, they are intrusted to our care to be nourished and brought up for Christ. As pastors of His flock, we are to warn them against the "rudiments of the world," and feed them with "the sincere milk of the word;" daily reading and weighing the Scriptures, that we may wax riper and stronger in our ministry," and "become faithful and wise stewards, able to give them their portion in due season."

By taking heed to ourselves, beloved brethren, and to the ministry which requires us thus to watch for the souls of those committed to our care, dispensing to them diligently the comfortable sacrament of the body and blood of Christ,—that precious pledge of His love, and memorial of his death, we may hope to promote "an agreement in the faith," to fulfil the work we have been commissioned to perform, and to save ourselves and those who hear us.



Can any zeal, however ardent, or any contribution however large, for distant objects, be evidence of a true Missionary spirit, while Christ is suffered to be wounded, and his people neglected *among ourselves?*—
Bishop B. T. Onderdonk.

**THE REV. DR. WYLIE, SOME OF HIS REASONS FOR TAKING
ORDERS IN THE P. E. CHURCH.**

I had long seen and deplored the evils which had arisen from the separation of the great body of Protestant Christians into so many distinct and jarring sects ; and I inquired wherein I might be chargeable in the sight of God with the sin, whether by omission or commission, of continuing these divisions.

This opened a new train of investigation, which it would be long here to state in detail, and which ended in the solemn conviction that I ought to go back to that Church from which my ancestors seceded. Independent of all questions which might be raised as to which of the two—the mother Church or those who renounced her communion—were most to be blamed in the matter which produced the separation, or whether, as individuals they were not equally guilty ;—of one thing I became perfectly satisfied, that the claims of the Episcopal Church in these United States to be considered *the true Catholic Church* built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, are superior decidedly and by far, to those of any other Church. This decided in my mind the point of duty. Feeling, affection, interest, the influence of education, were all strong on the other side—I might add fear also : for I knew that the spirit of sect is intolerant and revengeful :—I had seen demonstrations of its power, and had no wish to expose myself to its assaults. But feeling it to be my duty, and acting in reference to that solemn questioning, which every Protestant in this land ought to undergo at the bar of his own conscience, as to what he has done or neglected to do to unite the scattered flock of the Reformation into one fold ; a questioning which if made now will be the more cheerfully met hereafter and before a higher tribunal—I acted as I have done. My only regret is that, in the course of a busy life, and meeting with nothing to awaken and direct my thoughts to the subject till the commencement of my difficulties in the case of Albert Barnes,—which had that effect—I had not sooner discovered the path, on which, at length, I have entered. If I have mistaken the light in which it has been discovered to my eager eyes, then must I own they are useless ; for I have not failed to employ, in the use of them, all that care, and caution, and singleness of purpose of which I am capable.



**A LAYMAN'S REMARKS AT A MEETING OF THE CHURCH
SOCIETY, CANADA.**

Far be it from me to suggest any interference on the part of my brethren with those sacred functions of the Clergy transmitted to them from a divine source. Churchmen know, or at least they ought to know, that there are certain duties which can be performed by none but a minister who has received his commission from a successor of the Apostles,—from one of the Holy Order of Bishops. But though we of the Laity neither dare, nor wish, to step beyond the clearly visible line which the Almighty has marked between the ministry and the people, yet there are many ways in which we can strengthen the hands of the Clergy,

and assist them in diffusing the influences of Christianity. We can lend the aid of our means, of our time, and of those gifts of intellect with which God has been pleased to endow us. We can take for our examples a Robert Boyle,—who spent his princely fortune in making the Bible known to the spiritually destitute of the British Isles, to the fanatical Malay, and the warlike Aborigines of this forest-covered continent; an Izaak Walton, who, though a London tradesman, lived a life as saintly as that of a Bishop, wrote the life of a Bishop and other great divines, and, having defended the Church in his sweet undying page, adorned it by his virtues, and borne witness to the efficacy of its spiritual teaching by a death of peace, has left a name that will ever be fragrant to the lover of pure and undefiled Christian literature. We can follow in the footsteps of a William Stevens, the well-known and truly honorable Treasurer of Queen Anne's Bounty. He also was a tradesman of London, and dedicated his ample fortune and active life to the extension of God's kingdom upon earth. His unpretending learning and solid virtues, made him a companion fit for the most distinguished prelates and divines of the day. To him was it partly owing, as your Lordship must well know and must ever remember with grateful emotion, that the long-depressed Episcopal Church in Scotland, that pure branch of the Catholic vine, struck new root into the northern soil, and flourished afresh, after nearly two centuries of persecution and neglect. To descend to the humbler walks of life,—for in patterns of every degree of excellence is our Church most abundant,—we have a Davies of Devauden, a common village school-master, with the plainest education, reforming a wild district in the county of Monmouth, training up successive generations of youth in the paths of godliness, supporting Church Societies with large contributions saved out of a scanty and self-procured income, and finally by his exertions obtaining the erection and endowment of a Chapel in connexion with the English establishment. Time would fail were I to add to this list of truly great and worthy men: but enough may have been said to show the Laity of this Province, that they have only to turn to the records and literature of their own Church, to see what a glorious character the true Churchman is, and how to discharge its duties well is to guide others, as well as themselves, into that path which ends in everlasting life. Place then these admirable examples before our eyes, let us at once devote ourselves to the service of the Church, and endeavor, on this continent, to keep pace with the efforts of our fellow-Christians in the Mother Country.

* * * I feel cramped for time, my Lord, or I would venture to give some practical application to these hurried remarks: but still I think enough has been said, however imperfectly, to animate the Laity to the discharge of their duties as members of this great Society,—the whole Church in action. For my own part, I am convinced that no Layman will ever regret having devoted his energies to the furtherance of Christ's Church. Politics, my Lord, are an unsteady and slippery game. The statesman has so many interests to consult, so many temptations to resist, that he sometimes in the hope of doing ultimate good, strays from the broad high-way of principle, and yields to the unmanly dictates of expediency. But in seeking, as Laymen, to diffuse the blessing of the Gospel through the Church, we are armed against such temptations as

these ; the Master we serve in such a cause, is not the fickle people, but the immutable God : we take His Truth as our guide, and we follow where that may lead us, be it through paths of pleasure, or through those of difficulty and pain. We despise human applause, when it makes us deaf to our duty. We count it our greatest privilege to be distinguished for unwavering and undivided attachment to the Church. The wrath of man may be levelled against our holy Zion : hostile bands may strive to raze it to the ground : but all will be in vain, if we rally faithfully, hopefully, and charitably round the Church of Christ :

"Its battlements are strong, and tall its towers,—
Be marshall'd well its hosts against infernal powers!"

P O E T R Y.

FOR THE GOSPEL MESSENGER.

"The fashion of this world passeth away."—I COR. vii. 31.

Life is an ever-varying scene
Of sunshine and of shade—
Of storms, and clouds, and skies serene,
Of prospects fair and hill-sides green—
And dewy lawns that richly teem
With flowers that bloom and fade.

Full oft we fondle in the heart,
And call unfading bliss,
What shall ere morrow's sun depart,
Piercing the soul with many a dart,
And leave us, past all human art,
In pain and wretchedness.

Yet, pleasures of the purest kind
Are aye in our control
Yes, all around us we may find
Joys enduring and refined,
When virtue purifies the mind,
The sunshine of the soul.

In such a bosom sweetly blend
Of life the light and shade—
A mellow tint to joy they lend,
To grief the sunlight of a friend—
The Spirit's holy unctions send
The joys that never fade.

We know that youth must pass away
And hopes once cherish'd die—
That tears must flow and cares assay,
To rob life of its holyday,
But Grace shall cheer our varied way
And sweeten every sigh.

Then all who would be blest below
Secure a friend above,
From whom all blessings richly flow,
As those by sweet experience know,
Who aye in grace and virtue grow,
Fed from the fount of love.

X. C.

HYMN.

FOR THE CONSECRATION OF CHRIST CHURCH.

BY MRS. SIGOURNEY.*

Behold the temple! God of grace!
 From each unhallowed purpose free,
 Which, trusting in Saviour's name,
 We gladly consecrate to thee.

Here bid our prayers accepted rise;
 Bend to our praise Thy listening ear,
 And smile upon the vows that break
 From fervent lips and hearts sincere.

The pure baptismal water bless,
 Which here our infant race shall seal,
 And with Thy presence cheer the flock
 That daily round its altar kneel.

Lift up your heads, ye holy gates,
 And hail the Gospel's peaceful sway,
 Yea, lift your heads exulting high,
 And give the King of glory way.

So may the gates of heaven unfold,
 With music's everlasting strain,
 To many a soul who 'neath this dome
 Salvation's priceless pearl shall win.

RELIGIOUS INTELLIGENCE.

Missionary Lecture at St. Stephen's Chapel.—That for June, was by the Assistant-Minister of St. Michael's. The subject was the obligation of doing good to all men, suitably explained, and enforced. Amount received \$31.

Daily Service.—The Bishop of this Diocese has issued a Circular to the Ministers of the Protestant Episcopal Church, having a parochial charge, in Charleston, in which he expresses the opinion "that the suggestion of our branch of the Church, with respect to a Daily Public Service, might advantageously be carried into effect, in this city, so far as to have one such service on each day :" and remarks that "thus, there would be no day, in which the Church would not make confession of her

* We like the Hymn, but the authority of individuals to prepare Hymns for such occasions in our Church we question—we find our worthy cotemporary, the Editor of the Utica Gospel Messenger, agrees with us, for he says:—"According to the order for the worship of the Church, we ask whether any Bishop, Rector, Priest or Deacon, Poet or Poetess, has any right to introduce into any of the services of the Church, any act, hymn, or prayer, not authorized 'by the said Church.' Some will say, 'you are too fastidious.' Well, be it so; but if the Rector of New-Orleans, the temporary Bishop of Louisiana, Mrs. Sigourney, or any one else, wishes to introduce a hymn—good though that hymn may be—why not let every minister of a parish make his own hymns? And how many hymns and parodies of hymns are now afloat, tending to the corruption of the Christian faith! Let the Christian pause and think of all this."

sins—pray for the forgiveness which she constantly needs, and intercede for a world in error and sin ; and that there would also be afforded 'an opportunity to "all religiously and devoutly disposed," to unite in the devotions and enjoy the teachings of the Church on any, or every day—an arrangement which, it is believed, would be convenient, as well to those who reside in, as to those who visit the city," and recommends that in one at least of our Churches in this city, there should be "morning prayer," to begin at 11 o'clock on each day of the week ; also, that in some one of the city Churches, on each Lord's day, there should be opportunity for "the Holy Communion." He also recommends, to prevent the objection which, if the services were continued too long, might be made, on the part of some persons, that they were "hindered with worldly business," that there be "morning prayer" *alone*, except that during Lent and on Festival and Fast days, a sermon or lecture may be added. In Charleston, and its suburbs, there are six of our Churches, and as there are at most only five Sundays in each month, an arrangement can be very conveniently made for both daily service, and weekly Communion.

Monument in St. Philip's Church to the late Wm. Mason Smith.—
We have endeavored without success, (and hence the delay of this notice,) to obtain a description, such as an Artist alone could write, of this noble production, as we are told, the last on which his genius was exercised and his hand employed, of the Sculptor Sir J. Chantry, whose reputation is among the highest. We understand that the design was *in part* suggested by one among us eminently distinguished in a kindred department of the Fine Arts. A widow whose mien, attitude and countenance half concealed by her hand and attire, are the very personification of deep, but calm, Christianly chastened, sorrow, rests on the Urn of the departed, at the foot of which are the symbols of our faith—the Book of Common Prayer, the Chalice and the Patten, in which is the bread broken as on occasions of the Holy Communion. It is well known that it was not uncommon for the early Christians to partake of the Holy Communion by the side of a Martyr's, or a Confessor's *Tomb*.* But we need not particularize all that is placed on this marble, for no pen could convey the impression which can be had only from, and is deepened, by the long-continued look. No one of the celebrated Monuments in the Church destroyed by fire was superior to, if it was equal to this, which is the first that has been placed in the New Church. Such a rare specimen of art while it benefits the community, will, we doubt not, assist much to prevent the introduction into this Church of any Monument *not in good taste*, and otherwise appropriate.

* "No sooner had Constantine renounced the religion of his ancestors, than magnificent Temples were everywhere erected. They were of two kinds. Some were erected at the graves of Martyrs, and men called Martyria; the people assembled in these only at stated times. Others were intended only for the ordinary and common meetings for religious worship. The Lord's Supper was administered two or three times in a week, (though in some places only on Sunday.) It was also administered at the sepulchres of the Martyrs and at funerals, whence arose afterwards masses in honor of the Saints, and for the dead." Mo-sheim I. 235.

The inscription is as follows :—

Near the Chancel of this Church, rest the earthly remains of
WILLIAM MASON SMITH,
 Son of the Right Reverend Robert Smith,
 First Bishop of this Diocese.

This marble can best tell his worth,
 By recording the love, and affection of his friends for him when living,
 Their sorrow for his death, and the affectionate regard with
 which they cherish his memory.

He was ever ready to promote the cause of Religion :
 As Chairman of the Vestry, he was assiduous in the discharge of his duties.
 And by his zealous exertions, greatly contributed to the early restoration of this
 Church, after the conflagration of 1835.
 He died 7th Aug. 1838, A.E. 50:
 This memorial of her affection was erected
 by his bereaved widow.

Board of Missions of the Protestant Episcopal Church.—The “Spirit of Missions” for June, contains the commencement of the report of the Rev. Mr. Southgate’s visit to the Syrian Church of Mesopotamia. He represents it to be in need of “a helping and guiding hand”—of teachers, books, and pecuniary aid—that its doctrinal differences from the Western Churches are rather verbal, than real—and that its having a Liturgy, has, under God, been the great instrument of preserving its soundness of faith. “Of their *practice*” he says, I shall speak hereafter. In an appendix is a brief report from each one of our Domestic Missionaries, about 77 in number. The amount reported is for Domestic Missions \$1,391—from South-Carolina \$539; for Foreign Missions \$4,322—from South-Carolina \$1,447.

Jubilee College.—The venerable Bishop of Illinois has issued “an account” of the property of this institution, and “a few remarks” suggesting the need of further aid. He says “look at the first formation of a *Western Diocese*, and consider what has been brought to pass in Ohio on *Gambier Hill*. From these let your eyes be turned on the lovely scenes of *Jubilee College*, and the *Female Seminary of Illinois*. All of these great institutions are nurseries of the Primitive Church of Christ in training up sons and daughters for the salvation of man. The former is a rose in full bloom, the latter a cluster of buds of much promise, wet with the dews of Heaven, imploring aid and protection from every benevolent heart. Bishop Chase hitherto has spent all his substance both in planting and watering. His means are now exhausted, and he has no income whatever to eke out even his own living. His Diocese pays him nothing; and from the Missionary Society he receives no aid, because he is “not a Missionary Bishop.” (Who is, if he be not?) His *Michigan farm*, about which there has been so much said as a “source of revenue,” is now an expense to him; and the crops on his Illinois field cost him more for labor than they will sell for in market. Some presents he and his wife receive from his friends in England, and a few choice ones in this country; but nearly all of them are turned into the common fund, to keep the College from debt, and especially help on with the “west wing” of the Female Seminary.” * * “For Jesus’ sake! let something be done to save our Western Country before it be too late. The donors will receive a blessing from the Father of

Mercies, and the thanks of an aged, though unworthy, laborer in His spiritual vineyard." The "account and remarks" can be seen at this office.

Geneva College.—We were happy to learn that the College was gradually rising in public estimation, and increasing in the number of its students. We believe it will ultimately stand among the very first Colleges in the land, both from the very high standard of scholarship which it demands for the honors of graduation, and from the excellent corps of instructors with which it is favored. It has a claim, in common with a few other institutions, upon especial patronage from Episcopalian, as it is an Episcopal College. The following excellent remarks made by the *Christian Witness*, in reference to Washington College, Hartford, Conn., another Episcopal institution, apply with equal force to Geneva.

"The various denominations around us have their literary institutions, and they sustain and encourage them by their patronage; very few among them place their sons in Colleges which are not under the influence of their own respective systems. And shall not Episcopilians give the preference to *their* institutions? Do not *they* deem it important that *their* sons shall be educated in the Church of their affections? Is it not desirable that there should be Episcopal institutions in the country? Every Churchman who neglects to patronize a Church College, and sends his son elsewhere, says practically, that he has no desire that institutions, distinctively Episcopal, should exist. We think we are in the way of duty, when we urge our brethren of the Episcopal Church to give their support to those Academies and Colleges which are conducted in accordance with the principles of the Church. Episcopilians generally are more willing to patronize sectarian institutions, than most of the sects around us are to place their children under the influence of the Episcopal Church. But the *liberality* of Churchmen should not cause them to suffer their own institutions to languish for want of that aid which they are giving to others.—*Episcopal Recorder.*

New Lights.—The following language was used by one Burchard, a great promoter of "Protracted Meetings," at Woodstock, in Vermont, in 1835:—"You like *improvements* in every thing, excepting religion. Must things always go in the same old way? When I was young, we used to winnow grain with a fan, and it was slow work. Afterward a machine was invented that would work much faster. The more work it turned off the better. So with religion. I used to work as hard as I could to get 8, 9, 10 or 11 converted. I expect to live to see 3,000 converted in a day." The above shows the direction that those take who rely upon the rail-road speed of moral reform and the inventions of men, which are to make Christians as they would make nails, forgetting, as they obviously do, that there can be no advancement of Christianity, or of moral reformation, but upon the divine plan of the Gospel, and the Church of the Gospel.—*Utica Gospel Messenger.*

Prayer.—"I never heard a more beautiful allusion in a prayer than that made by Mr. —— this afternoon. He was so happy and ingenious in speaking of the fine rain then falling, and which kept many from the

house of God, while it should have brought them there to offer their thanks." The worthy husband, with a significant turn of the eye, and an appropriate swing of the hand, added "aye, but it was such a *capital cut* at those who staid away from meeting." We could not but silently congratulate ourselves that in the services of our sanctuary there is no door open for the indulgence of pretty fancies or for caustic wit. We have heard of "eloquent prayers," and of "prayers addressed to a Boston audience," but after all we prefer the simplicity of our own Liturgy—expressive without conceit, fervent without cant.—*Utica Gospel Mess.*

Kentucky.—The 14th annual Diocesan Convention was held May 12th and 13th—present, the Bishop, 9 of the Clergy, and 4 of the Laity. There are in this Diocese 19 Clergymen, and 4 Candidates for holy orders.

North-Carolina.—The 26th annual Convention was held May 18th—23d; present, the Bishop, 16 of the Clergy and many of the Laity. There are in this Diocese 29 Clergymen, of whom 12 are Missionaries, and 5 Candidates for holy orders. Her condition was never more prosperous.

Pennsylvania.—The 58th Diocesan Convention was held May 17th—19th; present, the Bishop and many of the Clergy and Laity. There are in this Diocese 102 Clergymen, and 30 Candidates for orders. Amount of the fund for the support of the Episcopate \$17,887. In his address the Bishop makes these remarks, which might be applied to the Society of like name in this Diocese: "To the untiring exertions of our Society for the Advancement of Christianity, we continue to be indebted for much of the support and growth of the Church in this Diocese. For thirty years it has been the recognised agent of the Convention; its missionary operations being always conducted "under the sanction and direction of the ecclesiastical authority" established by the Diocese itself. According as pecuniary means are furnished, and Clergymen can be obtained, this Society prosecutes and expands its holy labors, without ostentation, or exciting methods, or attempts at spurious popularity, and with every mark, we trust, of the divine blessing. Let me ask for it the larger bounty, and the more fervent prayers of all in the Diocese that reap so great advantages from its work of love." * * "Earnestly as we solicit means, men are more wanted; men of self-denial, and self-devotion to the Church, to her divine Head, and to her humblest members. I hope that our candidates who are expecting to receive orders within a few months, will bear in mind this destitution of the Diocese to which they belong."

Jacksonville, Florida.—Extract from a letter—"men are employed in getting out lumber for the Church, and the spirit seems yet of a favorable character among the people." May God sanctify it to his glory and their salvation.

On giving Notices in the Church.—The evil long prevailed in the English Church, till it became so intolerable as to be put down by

an act of Parliament, (1st Victoria, ch. 45,) which furnishes a distinction which we might very properly adopt. By that statute, all notices which had previously and usually been given in the Church, including notices of vestry meetings, or any other matters, are now to be reduced to writing and posted *up at the door* of the Church; and no notices whatever are to be given in the Church, during divine service, or immediately after, except publication of the banns of matrimony, notices of the celebration of divine service, or of sermons, declarations of the holydays and fasts during the ensuing week as prescribed by the rubrics, and the publication of other matters enjoined in the Book of Common Prayer. If notices of any other matters or meetings than these should be sent to a minister of our Church, let him hand them over to the sexton, to be posted up at the door.—*Witness and Advocate.*

English Bishops and their Income.—I have a lively interest, Mr. Editor in your “Gazette,”* as bearing the name of the “little city” in which my lot of life is cast: and I am happy to say that by the quiet, even tenor of its way, it has commended itself still more to my good will. I am sorry to notice a departure from the justice and courtesy which have marked its pages; but feel that I may rely on both for the permission to correct the error into which you have been tempted by some one’s ignorance and prejudice. Please to take notice, then, that there are *not* “twelve Bishops in England,” but two Archbishops and twenty-five Bishops; that “William” Howley, (not “Hawley,) Archbishop of Canterbury, receives annually in round numbers,” *not* “\$126,000, but \$85,000; that “John” Kaye, not “Caye, Bishop of Lincoln,” receives *not* “\$374,000,” but \$20,000; that “Edward Stanley, Bishop of Norwich,” receives *not* “\$332,000,” but \$22,325; that “the average amount of the others is” *not* “about \$150,000 each,” but \$23,820. That whether these salaries be too little or too great, they are the income of property given in other days to the several dioceses for the express purpose of supporting the Bishops in each: which property has increased from a small amount to the sums stated by me above: the property being at least as sacred as that of any private individual; and the objection from its increased value being just what a disorganizing agrarian might make to the amount of Mr. Astor’s income, or Mr. Ridgway’s. That “the thousands upon thousands who are almost starving for the want of a piece of bread and meat,” are not increased, but diminished greatly by the use to which their incomes are appropriated: since to all subscriptions for benevolent purposes, the largest contributions are those of the Archbishops and Bishops, sometimes exceeding those of royalty itself; while the poor, in great numbers, are constantly employed on their estates. As an instance, when at Addington Park, the country residence of the See of Canterbury, last summer, I saw many men employed in reclaiming waste land, which was not worth reclaiming, just that they might have honest employment: the estate being the property of the diocese; the outlay at the private expense of the Archbishop. From fifty to one hundred laborers, in addition to his domestic servants are kept in employ by him. Besides large and expensive improvements

* Burlington, N. Y.

at Fulham, when he was Bishop of London; and at Addington Park; the present venerable Archbishop expended \$200,000 of his personal property on improvements at Lambeth Palace. I speak from positive knowledge when I say that the Bishops and Clergy of the Church of England, bring a vastly larger amount of income into the Church than they take from it; that they are every where the most liberal promoters of all benevolent objects; that nothing is more common than their rebuilding or greatly improving and repairing their palaces, deaneries, or parsonage houses, at their own expense; that the episcopal incomes, taxed as they are by the necessity of large establishments and extensive hospitality, are too small rather than too large; and that the instances of hoarding money and dying rich are in the highest degree uncommon. I was about to cite instances: but I forbear. Your sense of justice will give insertion to this. Your friend,

G. W. DOANE.

Riverside, 1st April, 1842.

Pastoral Letter of the Bishop of London to his Clergy:—Extract:—
 It is my wish that you should have a collection made in your Church in aid of the Colonial Bishops' Fund on Palm Sunday next; and I would suggest that it might be made in the following manner: after the sermon, in which I trust you will explain the object for which the offerings of your people are solicited, let the offertory sentences be read from the communion-table, not omitting those which instruct them that are taught in the word to minister unto them that teach in good things. Whilst these sentences are reading, let the Church-wardens, or other persons appointed for that purpose, collect the offerings of the people, and bring them to the minister, to be by him humbly presented and placed upon the holy table. Let him then proceed with the prayer for the Church militant, and with the remainder of the service, according to the rubric. This revival of the ancient practice of our Church has been attempted in several parishes with great success; but, although I would gladly see it become general, I do not wish to interfere with your discretion in the present instance, if you should have good reason for preferring some other mode of making the collection.—*Witness and Advocate.*

P. E. SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN SOUTH-CAROLINA.
 The Treasurer reports having received a donation of Fifty Dollars, from an unknown lady, through the Bishop.

CALENDAR FOR JULY 1842.

3. <i>Sixth Sunday after Trinity.</i> 10. <i>Seventh Sunday after Trinity.</i> 17. <i>Eighth Sunday after Trinity.</i>	24. <i>Ninth Sunday after Trinity.</i> 25. <i>St. James the Apostle.</i> 31. <i>Tenth Sunday after Trinity.</i>
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BISHOP BOWEN'S SERMONS.

The 2d Volume of these valuable Sermons will be published in a few days, and will be delivered to the subscribers as fast as obtained from the binder. Price of each volume \$2,50 in boards.

July 1

A. E. MILLER, No. 25 Broad-street.

CHURCH PERIODICALS.

The Spirit of Missions for 1842.

The Journal of Religious Education for 1842.

The Children's Magazine for 1842.

The subscriber solicits subscriptions for the same, as he is about closing his accounts for the year—and to send back all copies not subscribed for, gives this notice in time.

CHURCH NEWSPAPERS.

The Banner of the Cross, \$2,50 per annum.

The Churchman, \$3 per annum.

Subscriptions for the same are received by the subscriber, who is Agent in Charleston.

July 1

A. E. MILLER.

"BANNER OF THE CROSS."

MR. EDITOR:—It is with pleasure that I notice in a late number of this excellent Church periodical, that Agents have been appointed in this city, by whose exertions I trust its circulation will be much extended throughout this Diocese.

I have been a subscriber for three years, and always read it with pleasure and profit. It is edited by Rev. John Coleman, Rector of Trinity Church, Philadelphia, whose efforts are untiring in maintaining and extending through its columns the genuine principles of our beloved Church, and furnishing the latest ecclesiastical intelligence in this country, and in England. It is the official organ of the Bishops of Pennsylvania, New-Jersey and Maryland, by all of whom it is highly recommended; and that fact, without another word in its favor, should insure it the liberal patronage of all Churchmen.

The Charleston Agents are Mr. A. E. Miller, and Mr. W. C. Courtenay.

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J. A. SPARKS, NO. 111 NASSAU-STREET, NEW-YORK.

Begs leave to offer his services to Clergymen and others at a distance from the New-York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New-York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New-York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New-York; Rev. W. F. Walker, Saratoga Springs, N.Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt.

July 1

BISHOP MEADE'S SERMON.

Sermon delivered at the Consecration of the Right Rev. Stephen Elliott, D. D., for the Diocese of Georgia—by the Right Rev. William Meade, D. D., Assistant Bishop of Virginia. With an Appendix on the Rule of Faith, in which the opinions of the Oxford Divines, and others agreeing with them on the subject of Tradition are considered, and some of the consequences thereof set forth.

Just received and for sale by

A. E. MILLER.

Receipts for the Gospel Messenger, for the following years:

1842.			
Am't. brought forward received,	\$167 75	Mrs. Lydia Bryan,	3 00
Mr. John Ross,	3 00	Mr. E. Lowndes,	3 00
Rev. M. H. Lance,	3 00	1841 and 1842.	
Miss S. Seabrook, (balance)	1 00	Mrs. Laurens, Sen.	6 00
			\$186 75

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in South-Carolina—Treasurer, Thomas Gadsden, Esq., office No. 4 Holmes' wharf; Library in Chalmers-st. Open every Monday, Wednesday, and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.
2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Edward Frost, Esq. office No. 50 Broad-st. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.
3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Isaac Ball, East Bay, corner of Vernon-st.; Librarian, Mrs. Thos. H. Deas, Society-st., near East Bay, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.
4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon.

TEACHER.

A Candidate for holy orders, desires to be employed as a Teacher. For further particulars, apply to the Bishop of the Diocese. July 1

TO THE CLERGY OF THE DIOCESE.

Letters and papers for you are often left at the Episcopal Book Store, Mr. A. E. Miller's, No. 25 Broad-street. July 1

LATEST AND NEW BOOKS RECEIVED.

S. S. Liturgy, Alnomuc, or the Golden Rule, Country Parson, Temple and Country Parson, Life of Herbert, My Saviour, Old Ironsides, The Closet, Way to Escape, Willy; the Wanderer, Wreathes and Branches, Young Ladies Guide.

BISHOP CHASE'S REMINISCENCES, 2d part.

For sale by

A. E. MILLER.

JAMES A. SPARKS, 111 NASSAU-STREET,

Begs leave to announce that he has purchased of Messrs. J. & H. G. Langely their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he will publish a second edition of this valuable work in 2 vols., on the 20th inst. The following is from the Bishop of New-York:

RECOMMENDATION.

"These volumes of 'Plain Sermons' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said Diocese."

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of N. York.

New-York, June 14, 1841.

TRACTS FOR THE TIMES, No. 90.

For sale by

A. E. MILLER